

O' Lord ! O' My Lord ! May I never forget You !

॥ Shri Hari ॥

Mineness with God (Bhagwaan se Apnapan)



Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusha Sakhaa Tvameva
Tvameva Vidya Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

Mineness with God (Bhagwaan se Apnapan)

In reality, we are all God's and this world is also God's; but when we wish to capture the world, we want to consider it as our own, then we become bound by it. We have the notion that as many things and individuals that come in our possession, that much we have become great. We think, we will become the master of these things, however this notion is entirely wrong. We become dependent on the money and the family, etc. that we consider our own. We become subservient to it. The feeling is that we are its master, but as such, we become the slave of it. This point has to be understood well. It is not only to be heard and told. You yourself think about this, that you only worry about those houses that you consider as your own. You do not worry about those houses that you do not consider to be your own. You are affected by the well-being or otherwise of the family that you consider to be your own; and those that you do not consider as your own, you are not concerned about their welfare or danger. We hold rights to the children of the demons, *Prabladji* says – what effort is required in realizing *Paramatma* (God, Supreme Being) ? - “*koti prayaasosurbaalakaah?*” (Srimad Bhagwat 7/7/38)

There is one point that one must remember regarding sense objects and that is, the things of this world are not present in all places and at all times. For attaining these, one has to make significant effort. However **God is present at all places, at all times, in all beings, and in all situations.** There is not a place, time, individual, thing where he is not present. For his attainment all

that is needed is intense longing. Just like we have a particular thing with us, then when we look towards it, we are able to see it! But to see God, it is not essential to even look in a particular direction, because *Paramatma* is outside, inside (within-without) and everywhere. Therefore, one can attain Him simply by longing to attain Him!

In realizing God, no effort is required. In this, the only requirement is a deep thirst, a deep longing, a wishfulness. And even this wishfulness is not difficult. In reality, this wishfulness is present in all human beings, naturally and on its own; because man feels something lacking within him, but the mistake he makes is that he wishes to fulfill the deficiency with the aid of the world.

All things in this world cannot be acquired by all, they never have and they never will and if even acquired then it will not remain with you. Even if the things remain, then you will not remain. There will definitely be separation from it. Before too there was separation and later on too there will be separation. In between the union is only perceived, it is not there as such. Then too we consider our relationship with those things and desire them, this is a very big mistake.

You have considered yourself to be one with the body, this body is me and this body is mine, this is the main mistake! You are not the body; Because if you were the body, then you would not die at all and if you died, then you would take the body with you. After dying the body (dead) remains right here, and in that body too we are present. But neither the body goes with us, nor the body stays with us. **Therefore to consider your “self” to be the body is also a mistake and to consider the body as**

ours is a mistake as well. However we wish to keep the body, we cannot keep it like that, we have no control over it, then how is it ours? If the body is not ours, then this money, wealth, glories, family etc how are they ours? Therefore, what is the difficulty in accepting that this world is not ours? **Only God is ours. It is only by considering the world as ours that the thing which is in fact ours, it has become difficult to accept God as ours.**

The scriptures say that *Paramatma* (God) is our very own and the world is not our own - your experience tells you this. Though you may not believe this at this time, though you are unable to accept this; however do not lose your self-assurance. Do not think that we are unable to accept this at this time. Though it is not believed at this time, but in fact, it is not so that "I am this body". Stay firm on this point. Whether you believe or not, whether you experience it or not, do not worry about it; but do not make this point worthless.

This body is not me, and it is not mine – this point is true, and I am God's and God is mine, this point is also true. Even on being true, it is not accepted, then this is our weakness. **How can our non-acceptance make the truth become false?**

Questioner - How do we end up making this false?

Swamiji - Whatever we see through our senses, intellect, we consider it to be real and our own; by this the point becomes false. Even if we are unable to give up sense of mine-ness with those things, then so be it; but "**body and world are not mine**" **this is the truth – that much you must honor.** If you don't see God, then so be it, **but God is ours and we are God, this point is true.** Even if Brahmaji says regarding this that "See you are of the world

and the world is yours, you are not God's and God is not yours," then too clearly say that "Maharaj! We will not listen to your point" So be it, even if we have not experienced this so far, even if it is not entirely sunk in; but this is the truth! God Himself has said - "Mamaivaansho jeevaloke" (Gita 15/7) "this being is a part of Me alone" Saints and great souls have also said so - "ishvar ans jeev avinaashi" (Manas, Uttar. 117/2) Therefore I join my hands and pray to you, have mercy on me and accept this point today. Even if there is no change in you upon acceptance, there is hunger and thirst just like before, there is likes and dislikes just like before, but please do not make these talks false. We are only God's - accept this, thereafter whether you experience or not , whether are awokened within or not, do not worry about this. **In the end, this point will become firm; because this is the truth.**

Narayana! Narayana !! Narayana !!!

From "*Saadhan, Sudha, Sindhu*" in Hindi by Swami Ramsukhdasji

नारायण ! नारायण ! नारायण !

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